

Christianity and Crisis

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DETROIT

The Perils of Victory

THE winter of warfare is over in Europe—for the present. Silence reigns from the Normandy beaches to the Russian Frontier. A new springtime is coming. But it is the kind of springtime that makes us tremble and plunges us in a pensive mood. For ominous portents begin to appear, forebodings that history's new Spring may be more terrible in the life of the European continent than the Winter that has passed.

A great void has opened in the soul of Germany and in the soul of her satellites. The gods of tradition, blood, and soil, which had inspired the hope that a millennial kingdom of imperial greatness was at hand, have fled their shrines. But what spirit or spirits shall fill them? How shall light and hope come again into the place of emptiness? How can that sense of meaning which is indispensable for a fresh start in life be restored? How can those people be made to feel that there is a place for them in any scheme human or divine?

But not only in the soul of Germany and her satellites has an ominous vacuum appeared. A void is equally present in millions of people who formed the underground resistance movement in the countries over-run by Germans and Italians. A startling moral void has been formed in multitudes of youth who in the name of patriotism, resorted to the most morally repulsive methods to thwart and exterminate their hated foes. A distinguished Frenchman, who during these last years lived close to the underground movement in his country, has asked the question, "How can a moral sense be reborn in youth who have come through this terrible era?" Here is the stupendous spiritual task.

The blind pursuit of security is a second peril that confronts the victors of today. There is a danger that, when the present war comes to an end in the Pacific, as it has come to an end in Europe, the victorious nations will fall into the opposite danger from that which marked the post-war era a quarter of a century ago. At that time, under the influence of political romanticism, they failed to take adequate measures to guarantee international security. Their danger this time is that they may take quite excessive measures.

It is well to remember that the exclusive pursuit of security, whether in personal, social, or international life, has always been man's undoing. Let the rulers recall Shakespeare's words in *Macbeth*:

"We all know security
Is mortal's chiefest enemy."

Only when security is breached and self-sufficiency shattered, only when men recognize their ultimate dependence upon God and the inexorable spiritual laws of the Universe, are they truly safe. Concern about righteousness is the true basis for security. There is an ancient word of the Bible most relevant to the contemporary situation: "*Timor Domini Initium Sapientiae*," "The beginning of wisdom is the fear of the Lord."

Tomorrow millions of common folks in every part of the world will confront the victors in this war in more anguished mood than ever before. They will protest and their protest will be a prophecy. If beyond victory their needs go unmet, if despite Atlantic and other charters and much false talk about freedoms, the attempt is made to establish world order with exclusive, or even predominant regard, for the great nations, and for the powerful and the rich within them, then let us know that the end of our time is near.

Through reasonable political and military measures another outburst of lawless demonism must be prevented. Retribution must be sternly exacted yet with mercy intermingled. For the victors should remember that, while being executors of God's justice, they cannot themselves claim to be righteous in His sight. And woe betide any attempt at the permanent subjugation of the German and Japanese peoples! If at the close of the retribution period the economic and political arrangements still remaining in force do not commend themselves to the children of the vanquished as a fair attempt at international justice, there can be no abiding security. For no military might can cope forever with a burning sense of injustice. As T. S. Eliot has expressed it:

"Those who put their faith in worldly order
Not controlled by the order of God,
In confident ignorance but arrest disorder,

Make it fast, breed fatal disease,
Degrade what they exalt."

Only if the United States, Great Britain, and Russia make righteousness rather than security the highest object of their political devotion and the chart of their peace making, shall the world be saved from a new imperialism and the wars to which imperialism gives birth. For only thus shall our stricken earth receive what it most deeply needs and anxiously yearns after, responsible trusteeship, power held in holy trust for the good of all.

J. A. M.

Editorial Notes

THOUGH the deeper currents of the world's life do not change quickly, the appearance of things on which our moods depend is often altered suddenly, and at the moment, the appearance of things is more favorable than seemed possible a few weeks ago. Agreement on a charter at San Francisco which provides the machinery for holding the big powers together, and for the beginning of participation by other powers in a constitutional order, and which is somewhat more liberal than Dumbarton Oaks, the favorable situation in the Senate in relation to ratification of the charter, the cumulative evidence concerning the stature and effectiveness of President Truman, the recent Congressional votes on Bretton Woods and on tariffs, the re-opening of the Polish question with a possibility of a solution, the move to end the stalemate in India—these are better things than we expected in the very recent past.

The British action in India will help to dispel the deep frustration that has been felt in regard to imperialism. One real step forward toward freedom for India will mean much for the morale of the East and the moral health of the West. Whether this is such a step forward remains to be seen, but it is received with considerable hope in India. If the relations with Britain become better, it will be easier for the people of India to discover that the British are not their only problem!

General Eisenhower's words and his conduct in recent weeks have been on an extraordinarily high level. He represents the best in the American tradition without any militaristic corruptions. Perhaps it is not an accident that he comes from a pacifist religious background. Pacifism, as the source of political judgments, has proved itself to be a poor guide. But as an ingredient in the religious heritage of America, it is a protection against militaristic corruptions. One of Eisenhower's finest statements

dealt with the problem of fraternization with the Germans. He revealed that his mind was quite flexible on that subject, and with regard to German children he said: "It would be better to place before them an example of kindness and ordinary human feelings, than it is to pretend that you can make the American, British or French soldiers kick children around." He rejected utterly the anti-Russian sentiments that are often imputed to army officers. His attitude toward all of our allies has been one of genuine appreciation and friendliness. He expressed forcibly his understanding of the necessity of peace and he sees that jobs for men are closely related to peace. There is no trace in what he says of fatalism about future wars. In his many speeches there hasn't been a false note. He remains a civilian in spirit, broad and humane in his approach to the problems of his office, humble in the thought of the sacrifices of others.

It is of special interest that the Roman Catholic journal, *The Commonweal*, heartily welcomes General Eisenhower's statements about the Russians. It says: "We prefer General Eisenhower as a witness to the perfervid creators of prose in the *New York Mirror* and *News*, or the *Chicago Tribune*, or the *San Francisco News*, or to certain clerics who indulge in personal declarations of war on the Soviets." *The Commonweal* is encouraged by recent events in eastern Europe, including Poland, and concludes "that it is possible to come to a decent understanding with Russia if one uses proper methods of frankness and patience."

The editorial statement concerning "Our Policy Toward Japan" came a few days after the statement by the sixty churchmen, which received a great deal of publicity. The two statements were similar in many respects, in spite of the fact that many of the "sixty" were controlled by pacifist presuppositions. The chief difference between them was that our editorial excluded the idea of a negotiated peace, though it called for an announcement of the consequences of surrender, in order to encourage those forces in Japan which prefer surrender to suicidal war. The other statement, while not clear on this point, was widely interpreted as a plea for a negotiated peace. The appearance of these two statements during the same week calls attention to the fact that during this war there has been a large area of common agreement between Christian pacifists and non-pacifists. This agreement comes out very clearly in the attitude that is taken toward enemy peoples. It has appeared in all circles, here and abroad, where there are strong convictions concerning the ecumenical church.

J. C. B.

The Chaplain Can Teach the Church

CHAPLAIN EDWARD L. R. ELSON

CHURCHMEN recently have proposed that upon their return to civilian status, chaplains be afforded the opportunity of attending a theological seminary. Such a plan is intended to provide a "bridge" for the chaplain in his transition from a ministry to parishioners in uniform, to a ministry to parishioners in civilian dress. The implication seems to be that the chaplains will have lost something and will need the renewal provided by the seminary. There is the hint that ministers who retained their civilian status will be prepared to bring spiritual and intellectual rehabilitation to the uniformed clergy.

But it ought not be forgotten that a bridge must be anchored on both ends—that this is a two-way movement—that there is much for the chaplain to teach the church, as well as much instruction to be received from the church. If the church is to be relevant in the post-war years it ought to exploit fully the chaplain's observations in the age of "blood, toil, tears and sweat." For mark it well, in the development of public life and the creation of the future American norm, the veteran with whom he has served will have a vastly greater influence than the permanent civilian. And the discerning chaplain should have some sound conclusions to share with the church.

What are some of the things the chaplain can tell the church?

1. We have had a generation of inadequate parents in America in the last quarter of a century. This was suspected for a long time but has become clear in World War II. When the first World War ended there emerged on the American scene what came to be called the "flapper and flask generation." Here was a group of adults seeking a belated adolescent fling. They jazzed their music and syncopated their thinking. Faith in and worship of God as the Sovereign Ruler of a moral universe had fled them. Lacking in personal spiritual disciplines, they were incapable of transmitting spiritual resources to their children. These children are now in the armed forces, and their pathetic but wistful and eager quest for vital religion is genuine even though sometimes inconspicuous.

We can expect to be confronted with an unstable home life in the years immediately following the war. There is likely to be a heavy epidemic of post-war divorces. This may not be surprising, but it should be cause for great concern. The divorces may arise from various causes—general moral sag, highly accentuated pace of life during war, disruption of normal home life, too brief courtships, and indiscriminate practices of civil officers and some clergy

in marrying couples. In general, chaplains being intimately acquainted with soldiers have been more cautious and discreet than civilian officials in marrying members of the armed forces. But one thing is clear, that in the strategy of the church, there must be a dynamic plan for stabilizing the home and preventing another spiritually sterile generation of parents.

2. It is clear that in vast areas of the church there has been a pitifully inadequate type of religious education. Much of it appears to have been destitute of theological content and did not include the great and robust historic conceptions of Christian faith and life. Sometimes in its ardor for pedagogical correctness (appraised by secular standards) and its zeal for psychological orthodoxy, the church failed to inculcate basic Christian convictions. Many young people brought up in a society of the church have been permitted to substitute a Sunday evening club or Sunday School for the corporate worship of the church. They have been bound into a fellowship without an understanding of the basic truths which make Christian fellowship possible and real. And there is an amazing ignorance of the great liturgical heritage of the church, in the frequent use of which there is in itself a sound element of Christian education. It may not be uniformly true, but it certainly appears to many chaplains, that those churches which have relied upon the pedagogically ancient methods of catechetical instruction have succeeded in imparting a more enduring brand of faith and a no less sensitive social conscience than have the denominations which adjusted their teaching methods to the transient practices of secular education.

It appears that Protestantism has concerned itself primarily with developing Christians without due consideration to the kind of Christian being developed—in his theological doctrines, in his practices of worship and in the qualities of his character. The church must once again be permeated with an understanding of the Protestant heritage and be committed to its basic tenets. People, both young and old, need to be taught what is unique in the Protestant way of faith and life and why it is, for them, the supreme interpretation of Christianity. It appears mandatory that the church re-think its strategy of religious education.

3. It also appears that the curriculum in theological education could be revised with profit to the church. To be sure, constant improvements are being made in many divinity schools, and many are advanced beyond anything the chaplain can suggest. The areas of instruction in need of reinforcement

would seem to be Church History, Apologetics (from the Reformed or Protestant viewpoint), Liturgics, and Pastoral Psychology. Since the Sacrament of the Word is central in Protestant Worship, preaching must remain supreme. But the clergyman is also pastor and shepherd of souls. For this purpose thorough instruction in psychology, pastoral psychiatry, and plenty of practical experience is imperative. Men skillful in pastoral counseling and the priestly functions of the minister have proved to be superior chaplains. The proposal of some seminaries whereby students can spend a year of internship in a hospital, social center, or parish before their final year and ordination is promising.

4. The chaplain may also help the church in its understanding of the veteran. In so doing he will remind the church that nothing comparable to this has ever happened in our national history. Not since the war between the states has so large a percentage of our population been in the armed forces. At first the question will turn on the civilian's attitude toward the veteran. Then the veteran will be in the ascendancy and the question will turn on the veteran's attitude toward the permanent civilian.

It must be admitted that no one, no matter how sensitive a spirit or tropical an imagination he possesses, can possibly understand the soldier if he has not been with him. But the veterans will understand each other and will tend to ally themselves together. For this reason it might be well for chaplains to become part of veterans' organizations in order to exercise a motivating influence from within.

The veterans will return as men—not boys. No matter where they have been or for how long, they will be changed men. Their personalities, motivations, and emotions will have been altered. They will be older men than their years indicate, and those who have been long in combat will be older than all other adults; for mark it, age is related to life-crises, to death and suffering, and not to years. One who has lived constantly with these grim facts will be old. But there will be vast untouched areas in the veteran's personality which the church must reach.

The veteran has been trained as a killer. With awesome candor and without pride he may confess: "I know twelve ways to kill a man, six of them silently." He has learned to eliminate his adversary with dispatch. It should not be shocking then, if at times he reveals a spontaneous belligerency.

Many will have violent prejudices, and will be impatient with those who stayed home. There will be resentment against too large profits and too high wages and the idea of "blood money" may be felt even if not expressed.

The veteran will feel his sacrifice has been greater than anyone's else. It has been his life which has been asked—to say nothing of an interrupted career

or education. His life has been requisitioned whether or not it has been exacted.

He will expect human understanding and appreciation but not sentimentality. Even if he is presumed to be abnormal, it would be devastating to treat him so. Deal with him as a normal human being as capable of assuming the responsibilities of civilian life as he has managed the disciplines of military life.

There will be special problems, too. There will be the young officer, well enough educated to survive the exacting Officer Candidate Schools and get a commission, but yet not professionally prepared or old enough to have been established as a civilian. For many such persons the only social or cultural achievement of life has been that they became "officers." Most of these men have rendered excellent military service. Many have become heroic leaders and superior gentlemen. They have been in the "professional" category in the army and navy. But where do they fit in the scheme of civilian life? And what about the superior gentlemen, who by their selection of the air corps or paratroops, have been inflated to believe they are the "elite"—or at least so the doughboy reflects. There are potential tensions here to engage the best thought and wisest insights of the church.

5. The veteran will be more religious in a rather naive and untutored way. He will require a masculine brand of religion if he is to be permanently committed to the church back home. He will want a robust and manly ministry. The minister who is merely chaplain to a glorified Ladies' Aid Society will not attract him. The cloistered theorist, insulated from reality, sitting in his parochial swivel chair, spinning lacy verbiage from his homiletic spindle or engaging in ecclesiastical polemics about trivialities, will not move him. Poetic pastels, however beautiful, may not be sermons to him. He has been brought face to face with grim and awesome realities. He will want to find God in church. He will want to be led in offering his praise and worship to a deity great enough to be God. He will want a church which calls for repentance and provides moral renewal. There is so much which needs to be salvaged he will want a church where salvation can be found. He will want a church where personality is remodeled and character reconstructed. He will want a church where the means for receiving and retaining the grace of God are specialties. He will want a society of believers which assures the nurture of his family in Christian faith and life.

During these years the chaplain has not vacated the ministry. He has been only in a different kind of ministry where life is intensified as civilian life is not. He is no more of a warrior than his civilian brother; he is no more a protagonist of the martial spirit than the town pastor; he is no more an exponent of war than any other minister. He is no

more sinful than the clergy who remained at home; he has only been a bit nearer the sin. He has watched the penalties and amenities of a society at war in ways which others have not. For the most part, he has walked in the majesty and dignity of his office as a minister of Christ's Church. And he will return

home having been faithful in conveying the sacred ministries of our holy faith. He will be grateful for every opportunity to strengthen his own life. Let him go to school or conference or convention. But let the church be prepared to listen—as well as to speak to him.

What Limits Has Freedom of Religion?

HENRY SMITH LEIPER

There are multiplying evidences throughout the world of concern for religious freedom. Recent experience has shown only too conclusively that where this liberty is endangered all other liberties are likewise placed in jeopardy.

Important statements have been issued by many official and unofficial bodies. Among these particular weight attaches to that set forth by the Federal Council of Churches and the Foreign Missions Conference which follows at many points the notable declaration signed by leaders of the Protestant and Catholic Churches in Britain several years ago. Neither say anything about limits to the freedom which they set forth as the right of all.

One of the uncomfortable problems which most of those who write and speak on the theme of religious liberty seem to avoid is raised by the existence in the world of such religions as Japanese State Shintoism and its Teutonic imitation, Nazism. (And much the same question is raised by Marxist atheism where it is fanatically and "religiously" held and propagated.)

At this particular time it is worth stressing the fact that it is impossible to dissociate from the religion of Nazism, practices which led to the sterilization or brutal extermination by the "master race," of its enemies in such places as the notorious Buchenwald camp, now exposed to the gaze of an aroused and outraged world.

Must we, as advocates of religious freedom "unrestricted in any way," demand unqualified freedom for those who insist on teachings which inevitably lead to such monstrous brutalities? It goes without saying that we would recoil from any such conclusion. But then, how do we propose to determine the limits which in actual fact we do set in our own thinking of religious freedom?

The problem is interestingly handled in a recent editorial in "The British Weekly" by Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford. He deals in particular with the phrase in the Federal Council-Foreign Missions Conference statement which reads: "Religious liberty shall be interpreted to include . . . freedom to bring up children in the faith of their parents."

He comes to the conclusion for himself that it is right that parents with any faith—or unfaith—should be free to hold their convictions, to inquire concerning them and to discuss them. But he cannot grant that they have the right to propagate them or to insist, in the interests of their children, upon having their beliefs taught by the public educational system which, as now

constituted in England, makes religious instruction a requirement.

Dr. Micklem bases his conclusion upon the conviction that the nation needs unity and that unity can be found only "when there is a general acceptance of a certain philosophy of life by the nation as a whole."

But this view, in almost these exact terms, is held by the fanatical Nazi, Shintoist, or—for that matter—by devout, but persecuting Catholics in many lands!

The application of Dr. Micklem's "conditions for religious freedom" evidently requires some criteria of judgment and some public power to prohibit abuse. Each is expected to act on the basis of "a certain philosophy of life."

He does not say what that philosophy shall be, but may be presumed to have in mind the basic moral precepts which Jew and Christian alike inherit. Again he does not say what organ of the public will is to enforce limitations, although presumably in his case he may be thinking of Parliament.

For those who believe that all truth and morality are relative and without cosmic foundations, there would seem to be no guide in this matter save expediency and various empirical tests. "What is not contrary to order and public welfare" is usually interpreted by the courts more or less empirically. Where extremes are involved that approach is simple enough. No man who claimed that his religion involved human sacrifice would be permitted to practice or teach it in any civilized land and society would quickly find a way, presumably through the courts, to render and enforce an absolute prohibition against him—without protest even from the most pronounced liberal. It is equally plain that no man in his senses would insist that liberty be given to people who wish to teach that the earth is flat, that plural marriage is obligatory, or that poison should be fed to all sick persons.

What emerges in every such empirical judgment is the acknowledgment that some things cannot be truly religious. In a rough and ready way the man in the street would say that what is obviously a moral outrage cannot be right no matter who thinks or says it is. Thus an approximation of some moral absolute is posited to determine "rightness."

More attention needs to be paid to what our ancestors called the basic moral law of the universe. They thought of it as absolute and when we are pressed hard enough we do too. That it is inevitably involved wherever any kind of freedom is claimed seems clear.

One may find an analogy here helpful. Freedom

to operate a motor car on the crowded streets of a modern city is granted to every normal person after due examination as to competence. But limits are set to that freedom by the traffic code. It is self-evident that unrestricted liberty on a high speed road would soon cancel itself out at the same time that it destroyed the liberties of others.

In our kind of a world it has already been recognized that air traffic requires a universal code for the safety and convenience of all users of the air lanes over land and sea.

Just why it is thought reactionary or illiberal to recognize the necessity of a "cosmic traffic code" would be hard to say.

People capable of understanding that necessity should, without too much difficulty, accept the idea that in human relations a similar necessity has become apparent.

What is really needed that there may be world order is a "unity of life based on a commonly accepted philosophy" not in one country only, but in all the world. A religious freedom which would be dangerous to permit in England would be equally dangerous on the Continent or in the Americas. But it must be a philosophy in consonance with universal moral laws.

The Nazis rightly discerned that the exercise of Christian liberty endangered the unity of their racial state: but the conscience of the world supports the Christians of Germany who rebelled against the infamous "unity" of a state founded on Hitler's ideas. What was wrong there was *the kind* of unity sought and the means chosen in seeking it. What was right was the exercise of a liberty which was intended to undermine the fascist kind of unity. The unanimity with which the decent world arrived at that conclusion is a witness to certain moral convictions more widespread in their acceptance than perhaps we had suspected.

The plain fact is that the concept of universal moral law has got to come back into common acceptance or there can be no liberty of any kind and certainly no order long enduring. And by that code all religions have to be judged as well as all other human interests and activities.

This is logical enough and hardly open to dispute by any man who accepts the notion of a purposeful universe with reason at its heart. But it does not solve the question of who is to define the moral law or who is to detect and prohibit infringements of it when they occur in the practice or propagation of religion.

The most prevalent modern heresy one sometimes feels is the denial of the universality of the Christian concept of moral order. But what else is there to offer a world which is seeking a basic principle of unity in its desperate need for order?

No concept of moral order is completely accepted anywhere much less universally accepted wherever one goes. Yet the Christian faith concerning the relationship of all human conduct to the will and purpose of God as made known in the moral law is more nearly universal than any other. It is the only worldwide concept that actually exists and the only one that has ever become worldwide—even though admittedly it is

accepted by only a tiny minority in some lands and nowhere fully accepted by all.

It is a terrifying responsibility and the long history of intolerance and bigotry makes one shrink from seeing it lightly accepted. But where is there any alternative? Religious or civic or intellectual liberty will not regulate or limit itself. If the responsibility for finding *principles* of regulation is placed with wholly secular bodies the assumption of competence may easily be contrary to fact. And in deference to the view that most Americans hold with respect to the separation of church and state it seems clear that there is a gap to be bridged somehow between the determination of principle and its application to public life. The latter is clearly the prerogative of the government. Is it too naive to point out that the American government motto, inscribed on all our coins, is "In God We Trust"? The church collectively is dedicated to the worship of God, the interpretation of his will, the proclamation of his word. Political government owes to the church historically the whole idea of God's relationship to those whom he endowed with inalienable rights.

The conclusion which seems most acceptable is therefore that religious freedom must be limited by the moral law. The ecumenical church is the best interpreter—although admittedly a finite and imperfect one—of that moral law. But government, recognizing the prerogatives of the churches and learning from them, is the agency which, through the courts, can alone be entrusted with the enforcement of such limitations as appear in the public interest. A case in point in our own country which illustrates this partnership in responsibility is the prohibition of polygamy among the Mormons of Utah. In the judgment of the ecumenical church polygamy is contrary to the moral law. The state accepts that judgment and through the courts limits the religious liberty of that minority among the Mormons which still claims as a part of its religious faith the right to more than one wife.

There is much more thinking to be done on this complex and controversial matter. What is here offered is but a tentative approach intended to stimulate others more competent than ourselves to set themselves the task of thinking through the apparent contradiction which arises when any one suggests that religious freedom be limited.

World Student Christian Federation To Meet Next Year

Plans for a meeting of the General Committee of the World Student Christian Federation in Europe next year were revealed by Dr. Robert C. Mackie, its general secretary.

Dr. Mackie said that the decision to call a meeting of the Federation's leaders as soon as possible was reached at a recent session of the Federation in New York, the first held in six years, at which Dr. W. A. Visser 't Hooft of Geneva, Switzerland, chairman of the group, presided.

He also announced that the Federation's headquarters, which have been located temporarily in Toronto during the war years, will be returned to Geneva, and that he planned to leave soon to resume his work there.

(RNS)

The World Church: News and Notes

Ecumenical Meeting in New York

A real gathering of ecumenical church forces has taken place in New York City beginning on May 12th, with the arrival of Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches of Geneva, Switzerland; Dr. Marc Boegner, head of the French Protestant Church Federation; the Lord Bishop of Chichester, Dr. G. K. A. Bell and Dr. Robert Mackie, secretary of the World Student Christian Federation.

A heavy first week schedule included meetings of the World Sunday School Association, Federal Council of Churches, Church Committee on Overseas Relief and Reconstruction, American Bible Society, besides various preaching engagements and conferences.

An Ecumenical Service was held in the Cathedral of St. John the Divine, in which all Protestant interdenominations participated, and at which the visiting ecumenical leaders spoke.

In the week after the World Council Meetings the first post-war meeting of the World Student Christian Federation was held, together with various consultant meetings, drawing on the student leadership in the United States and Canada. These meetings were under the general direction of Dr. Visser 't Hooft, who is chairman of the World Student Christian Federation and also secretary of the World Council of Churches, and Dr. Robert Mackie, general secretary of the World Student Christian Federation.

Lutheran Evangelical Church In Poland Plans Reorganization

Plans for reorganizing the Lutheran Evangelical Church in Poland were discussed at a meeting of the National Evangelical Council in Warsaw. This church was formerly the strongest "German" religious body in Poland, numbering 480,000 members, of whom 390,000 were of German origin. During the German occupation, its members took an active part in the Polish anti-Nazi resistance movement.

The meeting decided to request Polish President Boleslaw Bierut to appoint Pastor Micheaelis as provisional head of the church in place of Bishop R. D. Bursche who was imprisoned by the Germans and died in the Orenienburg concentration camp. It was also voted to petition the Ministry of Public Affairs to recognize the Council as the provisional synod of the Evangelical Church in Poland. (RNS)

Reveal Clergy Role in Danish Underground

Lutheran Bishop Hans Oellgaard of Odense was a member of Denmark's secret Freedom Council, the editor of the newspaper, *Church Front*, revealed.

"The bishop's appointment to the council," he said, "was a practical proof of the importance attached to the part played by the church in the resistance movement."

Altogether some 50 clergymen were known to be actively associated with the Danish underground. About 30 pastors were arrested during the German occupation

and sentenced to prison, six being sent to Germany. Eleven other pastors were forced to take refuge in Sweden.

The editor stated that circulation of *Church Front* reached a high of 35,000 copies. Many topics banned from regular church publications were freely discussed in the columns of the underground journal.

(RNS)

Russian Baptists to Attend World Alliance Meeting

Russian Baptists will send a delegation to the next gathering of the Baptist World Alliance, it has been announced in Moscow by Jacob Ivanovich Zhidkov, chairman of the Baptist and Evangelical Christian Council.

He said the Russian Council will also invite Baptist delegates from abroad to its next national conference.

Discussing religious education of Baptist children in Russia, Zhidkov said:

"We carry on religious education in our families, and we do our best to impart the Word of God to them. At our meetings, children and young people join in singing hymns. Before the revolution, Baptists had schools in Russia, but we have none now. We ourselves have not raised the question of organizing religious schools within our own councils nor with the Soviet Council on Affairs of Religious Cults."

He said Russian Baptists are "fully enabled to proselytize anywhere," and "we talk about religion anywhere we wish." He reported that the Baptist Council is planning to initiate courses for training of new ministers.

The Baptist and Evangelical Christian Council in Moscow is expected to arrange an interchange of visits "in the near future" with Baptist leaders in Great Britain and the United States, according to Dr. J. H. Rushbrooke, president of the Baptist World Alliance, in London. (RNS)

Russian Orthodox Delegation In London

The first official delegation of the Russian Orthodox Church to visit Great Britain has arrived in London. The group is headed by Metropolitan Nikolai of Krutitsky, a member of the Patriarchal Council in Moscow, and second ranking Russian Orthodox Church leader. Other delegates are Archpriest Nikolai Kolchitsky, manager of the affairs of the Moscow Patriarchate, and Archpriest Juvenarius.

On Ascension Day, the delegation attended the Liturgy at the Greek Cathedral in Bayswater, London, and afterwards was entertained at lunch by Archbishop Germanos.

On Sunday, June 17, they attended a meeting of the Anglican Church Assembly at which Metropolitan Nikolai replied to addresses of welcome.

The Russian visitors are also expected to meet representatives of the British Free Churches. (RNS)

Christianity and Crisis

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Student Christian Movement In Germany Strong

The Christian Student Movement in Germany has remained strong despite Nazi persecution and is "doing all in its power" to aid in reconstructing the German churches, Dr. Eberhardt Muller, general secretary of the movement, has declared.

"The German Christian Student Movement," Dr. Muller wrote, "has come well through the last years in spite of all difficulties. In recent years, the majority of educated youth has been out of sympathy with Nazi philosophy. As a result, the SCM had larger attendances than formerly, although the movement was forbidden. It was possible to call the students together under the shelter of the church, and they answered the call in large numbers.

"For the moment, the universities are closed, but in Tuebingen, where I am chaplain, the students can still assemble weekly for Bible study. The SCM is doing all in its power to help in the reconstruction of the church." (RNS)

Women Serve as Ministers In United Church of Canada

Thirteen women are now serving as ordained ministers in the United Church of Canada.

Of 450 women who have taken training prescribed by the church and who are giving full-time service, 102 are deaconesses, and the remainder are missionaries serving as doctors, teachers, secretaries, community and group leaders. (RNS)

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U. S. Navy Chaplain Baptizes New Guinea Natives

Deep in the interior of New Guinea, in a setting of unusual beauty, U. S. Navy Chaplain Harold G. Sanders assisted British Missionary Cecil C. G. Abel in baptizing forty-one native converts to the Christian faith.

A conclave of lay missionaries and Christian leaders from many communities gathered on April 17 in a beautiful village high on the bank of a New Guinea "Jordan River" to compose a congregation of nearly three hundred natives for a great day of religious services.

The setting for the baptism was ideal: the beautiful clean stream turned into a big bend, widening out and deepening between a large sandbar on one side and a fifteen-foot-high bank on the other. On the latter was the congregation. On the sandbar were the candidates for baptism, the lay leaders of the churches, and Chaplain Sanders and Missionary Abel.

Anglican College to Train Women for Church Work

Founding of a new central college for development of women's work in the church will be proposed to the Church of England Assembly in the report of a special committee named by the Archbishops of Canterbury and York in 1944.

The committee recommends recruiting of university graduates and women holding responsible public positions for full-time posts in the church. It further suggests a well-endowed refresher college for men and women to provide better training of voluntary workers, and a training house for deaconesses, chosen and directed by the Council for the Order of Deaconesses. (RNS)

Only 20 Lutheran Churches Open in Berlin

Only twenty Lutheran Churches are open in Berlin at present, according to Col. Gen. Nikolai Erastovich Berzarin, Soviet military commander in the German capital. Reopening of churches is one of the matters being dealt with by Russian occupation authorities in efforts to reestablish normal civilian institutions.

One reason why so few churches are functioning, it was pointed out, is the great destruction caused by Allied bombing. The entire center of the city has been ruined, and not one church has survived.

According to Burgomeister Dr. Artur Werner, Soviet occupation authorities have encouraged local officials to pay special attention to reestablishing religious facilities in the capital. (RNS)

Author in This Issue

Chaplain Edward L. R. Elson holds the rank of Colonel in the United States Army, and is serving in the European Theater. He was formerly pastor of the First Presbyterian Church in La Jolla, California.

Henry Smith Leiper is American Secretary of the World Council of Churches, and one of the sponsors of CHRISTIANITY AND CRISIS.